

Irelandism sought to stifle that utterance, that it might shield an administration which had committed not merely a blunder, but a crime.

Irelandism stood in the way of Catholic development for many years in this country. It aspired to dominate Catholic thought and Catholic action, but in reality only succeeded in manacling Catholic effort; for its policy was rule or ruin. It has posed as a great political influence, only to deceive and disappoint. Its method was "think my way or you are not an American; do my way or you stand suspect of treason." It wasn't a question of one's faith, but merely of one's patriotism. The interest or advantage of the Church never bothered the conscience of Irelandism; that was a secondary thing in the liturgy and the purpose of the new cult. It undertook many things and failed in all; it sought to Faribault the parochial school system, and Rome nipped the scheme in the bud; it advocated Catholic participation in religious congresses, and Rome prohibited it; it shouted "wolf" at Cahenslyism to discover that it had only raised a foolish alarm over a shadow; it posed as the guardian of liberal American ideas in its applause and approval of what has been called Heckerism, and Rome condemned the hybrid forthwith. Did Irelandism advise the administration to send the Taft Commission to Rome with an ultimatum to the Holy Father that "The Friars Must Go"? Here too it met with ignominious failure. It sought to smother the expression of Catholic sentiment and thought through the recent utterance of the Federation, and it was ignored. It berated and contemned the Catholic press, Catholic dioceses, bishops and societies throughout the country, because they dared exercise the rights of American citizens and protest against the unjust anti-Catholic policy of the present administration in the Philippines, and it was rebuked by Catholic press, bishops, people, and societies throughout the land.

It achieved nothing through all its unfortunate domination, though it pretended much. It was a continuous fiasco, and it is now dead. Another epoch has arisen in the history of the Catholic Church in America; the dawn of a new day has appeared, the sun of Catholic organization is now above the horizon. The Federation of Catholic Societies means the beginning of Catholic emancipation in America. We have heard enough of religious equality and freedom in theory; let us now see it in fact and in practice.



A Fighting Editor.

III.

IN the ensuing revolution, Montalembert and Lacordaire found themselves once more in harmony with Louis Veuillot. De Coudré had left for Versailles, and sent in his resignation a few days later. Instead of the two Rianceys, whom Taconet dismissed, du Lac became assistant editor of the *Univers*. All was harmony again. Louis Veuillot accepted the change of government, but told the victorious revolutionists that the Catholic party would be for or against them according as they were for or against the just claims of the Catholics. Taconet, fearing evil days, sought for the fourth time to sell the *Univers*. The prospective buyers this time were de Coudré & Co. That would have meant the exit of Louis Veuillot, but the sale did not take place. Louis Veuillot remained and had the satisfaction of seeing nearly all the bishops rally to the program published in the *Univers*. For the coming elections the rallying cry of the Catholics were Montalembert's words: "Liberty in all and for all." Louis Veuillot declined a candidacy for the Chamber, but did his best to insure the election of Montalembert and Lacordaire. Both were elected.

Whilst thus everything seemed to be harmonious among the French Catholics, a new journal under the auspices of the Archbishop of Paris, and the editorship of Maret, Ozanam, Lacordaire, de Coudré, etc., called *L'Ere Nouvelle*, appeared. Its tendency was to raise the new Republican régime into a sort of religious dogma. The editors saw in this régime a sure sign of social progress, of the salvation and triumph of religion. Archbishop Affre was heart and soul with them. Whilst all the bishops accepted the Republic, none expressed himself so enthusiastically as he. Yet despite this diversity of views, all worked in harmony until after the election, that had returned deputies representative of all orders, systems, fads, and follies. Three bishops, several vicar-generals, sundry abbés, and a monk, Lacordaire, were among them. Three-fourths of the 900 deputies were unknown quantities. The assembly opened on May 4th, with excessive enthusiasm; on May 15th it was dissolved by the revolt of the red Socialists. Anarchy reigned supreme for a few hours at the Palais Bourbon. Montalembert and Lacordaire lost all confidence in the Republic. Matters grew still worse in consequence of the June revolution, in which Msgr. Affre fell a victim. Louis Veuillot constantly pointed out the remedy against the social evils in the practice of Christianity,

but the rulers trusted in force rather than religion. Even the *New Era* entertained and spread different ideas. As the Abbé Dupanloup, as editor-in-chief of the *Ami de la Religion*, had to fight nearly the same adversaries as the *Univers*, one need not be astonished at the quasi-reconciliation between Dupanloup and Veillot. Politics makes strange bedfellows. The *New Era* had tried in various ways to stir up a controversy with the *Univers*, especially on its favorite theme, "Christianity is Democracy." Veillot had avoided it as long as possible, but at last Montalembert started it off with two articles written for the *Ami de la Religion* and republished in the *Univers*. The *Ere Nouvelle* replied. Louis Veillot wrote the rejoinder.

Another thesis greatly welcomed by all Liberals was this: "The Church must be reconciled to democracy."—"Do not say that," replied Louis Veillot; "rather urge the democrats to go to the Church to learn from her what society needs."

The *Ere Nouvelle* took the hint and became more moderate in its assertions.

In the ensuing presidential election, Veillot had little preference for any of the many candidates who presented themselves, although he voted for Louis Napoleon, who seemed after all the least objectionable. He was not enthusiastic about the new ministry, although Falloux, a moderate Liberal, bid fair to solve the university question. The *Univers* also upheld the government in its endeavor to restore to the Pope his temporal dominion, from which the revolution had driven him.

Louis Veillot's main articles during this period, until the discussion of the Falloux bill, bore on subjects such as Liberalism, Socialism, Communism, etc., which his grasp of Catholic truth enabled him to treat as if they were a mere pastime.

The charter of 1830 had promised liberty of teaching, but that promise had been delayed, until with the fall of Louis Philippe its fulfilment had become impossible. However, the revolution of 1848 had put the same paragraph in its program; Napoleon, too, had promised a speedy settlement, and in 1849 M. Falloux named a commission to elaborate a law in that direction, a law that was not to abolish the university monopoly but to grant certain rights to Catholic institutions. The commission chosen for the purpose could not have been more cleverly constituted. There might be some discussion, but M. Falloux was sure of the final vote. The men most conspicuous in the university fight, Msgr. Parisi, Lenormant, and Louis Veillot, were left in the dark—wisely, for as the law was to be a compromise, fighters for principles were not wanted.

Thiers was willing to give entire control of the elementary schools to the clergy, but insisted on State monopoly for the in-

intermediate and higher education. The elementary education was to be reduced to a minimum, and as the common people can not be ruled without religion, he thought he could remove all difficulties by his way of solving the question. Thus the upper classes would rule in peace. Dupanloup, always ready for compromises, played into the hands of Thiers, and the great Montalembert was almost a cipher. He had hardly anything to say. He felt disgusted.

The project concocted by the commission did not satisfy the demands of the bishops. Instead of independence being granted, as in Belgium, only a fraction of the State monopoly had been sacrificed to the Catholic demands.

Falloux and Veuillot first had a lively encounter about it in private, and after a fruitless discussion by the Catholic Committee, the combative editor began his polemics in public.

To the Catholics he declared it better to be beaten under their own flag than to be victorious over the enemy under another. Although admitting the sincerity of the Catholic members who had consented to the transaction, he saw in it the greatest danger for religion. His article "Aperçu du Projet," brought division into the Catholic camp; but the adherents of the university were not less divided. One party thought the concession justified, the other would not hear of it.

Veuillot attacked certain utterances of the *Ami de la Religion*, coming from the Abbé, now Msgr. Dupanloup, Bishop of Orleans. Msgr. Dupanloup avenged himself by writing to a powerful lady in Rome: "The *Univers* is a living sore in the thigh of the Church." And in another letter to the same person he said: "I repeat, it is a sore that soon will be incurable. A deadly blow is needed at once, but who will dare to strike it?"

Parliament, after opening the discussion on the Falloux bill, referred it back to a commission, to which also Msgr. Parisi belonged. Msgr. Parisi succeeded in modifying certain sections, but not all. Meanwhile Falloux was replaced by another minister, Parieu, who accepted the project in the spirit of his predecessor. During the debate in the Chamber, Montalembert, instead of defending Catholic principles, as he used to do, attacked Catholic men, especially Louis Veuillot, for disagreeing now with him on a subject on which they had been a unit for the last twenty years.

Veuillot felt the bitterness of the attack—he was present at the delivery of the speech,—however, he was not surprised. He had seen the storm coming.

Msgr. Parisi was one of the first orators in the general debate. Although condemning the new project on principle, he was in-

clined nevertheless to take half a loaf rather than none ; though when the final vote came, he abstained.

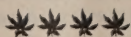
The Catholic opposition, led by the Abbé Cazales, accomplished nothing. Thiers had his way, and strange to say, this same Thiers who from hatred of the Jesuits had encouraged Eugène Sue to write his 'Wandering Jew,' now stood on the tribune defending the rights of these same Jesuits to teach ! The law passed by 399 votes against 237.

The day after, Louis Veillot, in reviewing the fight, regretted nothing more than that all his efforts to save principles had been in vain ; yet he declared himself ready to accept the law if the bishops did, and expressed his willingness to again unite forces with those Catholic men who had been partly the authors of that law,—either to reform it, should reform be needed, or to make the best of it, should the law be executable ; or even to defend it, should he have been mistaken in his opposition. "Our self-love," he added, "can not be wounded when the interest of the Church is saved."

But no peace followed these noble words. Montalembert and Msgr. Dupanloup had asked the Holy Father to approve the new law. After two months the answer came, couched in such terms that the authors of the law were not blamed, but the opponents indirectly praised.

This was a great satisfaction for Louis Veillot, but not for his enemies, who kept on accusing him of having been the ruin of the Catholic party ; pretending to defend principles, they said, he had fought for the leadership, etc., etc. Chiefly Montalembert and Dupanloup were angry at the fearless editor ; the more so as in all their transactions they had but one paper in Paris upholding their course, Dupanloup's own *Ami de la Religion* ; all others in Paris and outside sided with the *Univers*. The bishops, too, disapproved of the project and were not slow in notifying Montalembert of their attitude. This irritated the Count still more, and as he could not let the hierarchy feel his anger, it was mainly Veillot who had to suffer. Veillot was "the nigger in the woodpile ;" and yet in all his writings he had tried to follow faithfully the advice of the Papal Nuncio, Msgr. Fornari : "You are right in your principles ; maintain them, but spare your adversaries as much as you can."

[To be continued.]



CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

Lessons of the French "Culturkampf."—A writer in the *Stimmen aus Maria-Laach* (No. 6) recalls that the late Msgr. d'Hulst attributed the moral and religious corruption existing to-day in France in no small measure to Jansenistic rigorism. "The tempest of the Revolution," he said, "lasted only ten years; but this brief spell was sufficient to undermine religion in the cities and to render it despicable in the eyes of the higher classes of society. The peasantry was indeed terrorized, but it was not yet religiously corrupted. Testimonies which I have gathered myself prove that even in the neighborhood of Paris faith was still alive and the religious life deeply Christian as late as the first quarter of the nineteenth century. As soon as the period of quiet which followed the tempest of the eighteenth Fructidor had permitted the priests who had refused to take the oath to open a few churches here and there, and especially when the concordat had everywhere restored the altars, the country population far and wide rallied with surprising enthusiasm to the religion of their fathers. But their good will was repulsed by the unjustifiable harshness of confessors steeped in the spirit of Jansenism. One bishop—otherwise an excellent man—Msgr. Miollis, of Digne, made nearly every mortal sin a reserved case. A priest compelled his penitent, without particular reasons, simply as a matter of principle, to return to confession fifteen times before he gave him absolution and permitted him to make his Easter communion. Such cases were of frequent occurrence all over the country. The unreasonable and tyrannical requirements of a moral theology infested with Jansenism made it impossible for the farmers to receive the sacraments." (*Le Correspondant*, LXV., Paris 1893).

Another lesson of the French "Culturkampf" is brought out by Rev. T. J. Campbell, S. J., in the *Messenger* (No. 3):

"The once glorious Church of France, the Church of such a splendid past, with its multitudes of saints and martyrs, and of such a heroic present, doing more than any other section of the Church for the spread of the Gospel, is almost a wreck. Its foreign missions on the verge of ruin; its schools and colleges, though the best in the land, closed; its institutions of charity handed over to the hireling; the Sisters of Charity to be driven even from the bed of the dying; its priests mocked and buffeted in the streets; the voice of its hierarchy lifted in vain against the wrongs that are perpetrated; the best and the noblest of the laity for now more than a month endeavoring without apparent success to arouse the nation to a sense of shame for what has been done. Its power is gone, and the Church that was once the grandest in Christendom is down in the dust. It may rise again, but then it is largely in ruins. It will be a wholesome subject of reflection for Catholics all the world over to consider how it all came about. Heroic efforts are made, it is true, by a few noble and self-sacrificing men which, if made twenty, or even ten, years ago, would have had some effect, but are now disregarded and perhaps laughed

at by the enemy. The only way to avert such calamities anywhere is to be true to Catholic instincts, uncompromising in religious teaching and principles, profoundly convinced of the necessity and power of organization, and fixed in our resolve not to withhold the statement of our position through any foolish reserve until it is too late."

LITERATURE.

Appleton's Cyclopaedia.—The *Messenger* (No. 3) publishes a letter from D. Appleton & Co., in which this firm declares its willingness to engage a Catholic theologian to revise all the Catholic articles in Appleton's Cyclopaedia. It appears that Archbishop Keane was under contract to attend to this matter, but neglected to do his duty. We quote the passage of the letter: "In reference to the contract with Archbishop Keane referred to above, you will please let us remind you that he had full authority to prepare and assign these articles as seemed best to him, and that at any time, since the first publication of the articles, had it been necessary, any corrections might have been made by him."

If this is true, the criticism directed against Appleton & Co. by the Catholic press falls chiefly upon the Archbishop of Dubuque.

INSURANCE.

Losses of Life Companies by Bad Mortgage Loans.—For the benefit of our Catholic "mutuals" we give here some interesting statistics.

Fourteen life insurance companies, having \$387,031,058 invested in mortgages, show \$44,701,404 tied up in real estate acquired through foreclosure. In other words, fully 10 per cent. of their entire mortgage investments have turned out bad. One company that reports real estate holdings of \$11,919,575, secured through foreclosure, would in all probability have to deduct \$5,000,000 from that item if it made the return to-day on the basis of "forced sale" value. That is, the company's real-estate holdings show 100 per cent. over-valuation on the basis of what they would bring in cash if disposed of at auction sale. Some of its property was acquired as far back as 1870. Most of it is located in nine western cities, where twenty-one pieces had to be foreclosed last year alone.

Another instance of bad judgment in making loans is that of one of the largest companies, whose proportion of real estate held to total mortgage investment, indicates that 12 per cent. of such loans were based on an improper appraisal. One more company, equally important, acquired last year, through foreclosure, property aggregating 13 per cent. of its total mortgage investment. Both these companies show loans on their books to-day made fifty or sixty years ago, and make no mention of rates on which to base an accurate estimate of present investment yield. Some of the smaller companies, with an excellent underwriting record, show up deplorable business management in not selling foreclosed property even at a loss. Most of these parcels have been acquired, because the amount advanced was altogether in excess of the safe loanable margin. High rates of interest were thought to cover a

multitude of "foreclosure sins," with the result that the companies are advertised throughout the west to-day by means of Queen Anne structures in Mary Anne territories.

Besides the property acquired through foreclosure, these companies own forty office buildings, valued at \$80,358,159. British life companies never report foreclosed real estate as assets, since they make it a practice to sell within the year whatever property they are forced to take.

In discussing the dangers of allowing life companies to report foreclosed real estate as assets, a mortgage expert lately said to the *N. Y. Evening Post*: "Foreclosed real estate, yielding but a nominal income, does not constitute proper security for the payment of life insurance policies. Without doubt a large proportion of the payments to be made by life insurance companies are deferred for so many years that they do not need to keep all of their investments in liquid or convertible assets. At the same time the involuntary acquisition of real estate by foreclosure is a proof that the loans made, plus delinquent interest, taxes, and expenses of foreclosure, amount, in general, to more than the value of the property, or it would certainly be protected. The fact that there are exceptional instances of property being sold for more than it cost under foreclosure, does not vitiate the strength of this argument.

"If public opinion would compel insurance commissioners to reject all foreclosed real estate as an asset of life companies, their method of making mortgage loans would quickly be changed, or, as a milder remedy, if insurance commissioners should value foreclosed property on a net income basis only, capitalized, say, at 5 per cent., the blow would be nearly as severe and the companies' method of making loans would soon change. Many life insurance companies have owned real estate since the panic of 1873. Companies are still foreclosing loans.

"The making of mortgage loans is a form of banking, and the sound principle in banking is to promptly force the sale of collaterals taken for bad debts, and charge off the loss. It is lack of courage and the vague hope of future increase in value which prevents mortgage lenders from facing the situation when they take real estate, and the result of such a cowardly policy is shown in an increasing amount of dead real estate. The European mortgage companies, which vary in size from the German mortgage banks, having \$50,000,000 to \$100,000,000 of bonds outstanding, up to the *Credit Foncier of Paris* with \$800,000,000 of bonds outstanding, pursue the uniform policy of forcing the sale each year of any real estate acquired, so that their annual balance sheet is clean of such an improper asset. Practically no large mortgage business can be carried on without occasional foreclosures, but the real estate should be forced, both to avoid dead assets and to test the market as an indication of what real security is back of the other mortgage loans. Now that times are good, real estate can be sold, and I believe that the companies should convert their holdings into cash."



MISCELLANY.

Catholic Dailies.—Rev. J. van der Heyden writes from Louvain, Belgium, to the *Portland Catholic Sentinel* (July 31st):

"I just finished reading a Roman correspondence, in which the writer bewails the comparative insignificance of the Italian Catholic press. 'In the whole Peninsula,' he says, 'there are but twenty-eight Catholic dailies.' Twenty-eight Catholic dailies! Would not the Catholics in the United States wish they had half that number to their credit! They would soon have, if they realized the importance of a Catholic press, as it is realized in Germany, Belgium, and Holland, where Catholic dailies are numerous and the peers of any in continental Europe.

"Last year I used to see occasionally, in the American Catholic weeklies which it is my privilege to read here, articles pro and con on American Catholic dailies. I do not see any more on the subject at present. Has the idea ceased to be agitated? That would be regrettable, especially at this time of yellow journalism, wherein the United States have won such unenviable reputation. While the evil of journalism not based upon high moral principles is so flagrant, a Catholic daily would be welcomed with delight by all parents jealous to safeguard the purity of their homes and desirous to contribute, through the newspaper, to a solid ethical education of their children."

The controversy in our weekly Catholic newspapers over the advisability of a Catholic daily press was purely Platonic. Active love for the faith and the Church has so completely died out in a large proportion of our Catholic population, especially that speaking only the English tongue, that even among those of a superior education there is manifested no zeal for the spread of the kingdom of God and not a trace of that spirit of sacrifice and self-denial from which alone can spring such a great enterprise as the founding of one or more Catholic daily journals. The situation at the present time is utterly hopeless; and the conduct of the men who pose before the public as the leading representatives of the Church and the authorized exponents of the mind of the Holy Father, is unfortunately, rendering it more hopeless from day to day.

Secrecy in Catholic Society Meetings.—The *Wichita Catholic Advance* of July 17th, says in its editorial on Secret Catholic Societies already referred to in *THE REVIEW*:

"All ideas tend, just so far as they are really living ones, to clothe themselves in a ceremonial system; and mystery, which is one of the seals of divinity upon its works, is found everywhere in a degree directly proportional, under ordinary circumstances, to the real worth of that which it enswathes, from the minutest of creatures up to the Ineffable God-head. It is precisely because that which is highest and best is usually the most mysterious that men are so much attracted by the societies which make the greatest pose of surrounding themselves with secrecy. To refuse to make use of the powerful allurements of mystery, and thus turn over to the Devil, one of God's most sacred weapons, would be little short of treason to the cause of the true religion."

The Milwaukee *Catholic Citizen*, which supplies the *Advance* with most of its reading matter in plate form, on the other hand, is opposed to secrecy in this line. Speaking of the secret sessions of the Catholic Federation it says (Aug. 16th):

"We do not, however, take the position that this quasi-political movement, founded on sectarian lines, 'completed its resemblance to the A. P. A. by becoming a secret organization.' The A. P. A. attacked the rights of other creeds. The Catholic Federation merely defends the rights of its own creed. The secret session was, undoubtedly, a mistake, but it was the mistake of inexperienced men. Questions of public and national concern call for open discussion, not for secret sessions. No Catholic bishop and no Catholic priest has any message to Catholic citizens on social, moral, or political matters, that can not be delivered in the face of the whole world. No gathering of Catholics, called to consider Catholic grievances, and the proper remedy therefor, needs to take on the methods of a Know-Nothing convention, and bar out the press and the public."

For the benefit of these two liberalistic twin-editors we have put their utterances together; will they oblige us with a proper elucidation of their respective standpoints?

Renan and His Native Town.—We read in a special Paris cablegram to the St. Louis *Globe-Democrat*, dated Sept. 6th:

"Brittany supplies further evidence of the sectarian character of her benighted peasantry by violent protests against the erection of a statue to commemorate Ernest Renan at his native town, Tréguier."

It appears that the municipal council of Tréguier has reluctantly consented to allow the statue to be placed opposite the town, but this was obtained only by a veritable electoral campaign. The final vote was 11 in favor of the statue and 5 against it. The minority insists that a transcript of its protest shall be placed in the public archives. The resolution reads as follows:

"1. If Renan was a great man of letters, the philosophy he disseminated was demoralizing, negative, and sterile.

"2. His attitude was always unpatriotic, especially during the German invasion.

"3. Under each regime he was an obsequious courtesan to the power that happened to be uppermost. We, the undersigned municipal councilors, vigorously protest against the glorification of his memory, and regard the erecting of his statue at Tréguier as an insult to the religious conviction of our country."

And this action secular American newspapers are pleased to brand as a "further evidence of the sectarian character of a benighted peasantry." Only one of them, distinguished above all for its fairness, the N. Y. *Evening Post*, rightly and justly says (issue of Sept. 3rd):

"The protest of the clergy of Tréguier is wholly logical. The village is profoundly Catholic, breathing a spirit of religion which Renan definitely renounced. The statue of the finished dilettante and smiling unbeliever which Renan became would be strangely incongruous among the simple serious folk from whom he sprang."

NOTE-BOOK.

Rev. Thomas J. Campbell, S. J., in a recent sermon at Oyster Bay, L. I., pointed out that the 400,000 acres held by the Philippine Friars were reclaimed from the swamp and the forest, and every penny of their revenues is devoted to charitable and educational projects. The land is not held to the detriment of the people, as is alleged; since there are in those islands 70,000,000 unoccupied acres at the government's disposal.

The *Casket* (No. 35) says, Fr. Campbell might have added that the value of this property is far less than that of the property held by Trinity Church Corporation in the heart of New York City. Yet there is no talk of compelling Trinity to sell its lands.



Rev. Father A. B. Oechtering, Rector of St. Joseph's Church, at Mishawaka, Ind., writes to THE REVIEW about a certain marriage that has been exploited in the daily press:

The marriage which lately took place in St. Joseph's Church, Mishawaka, is of the nature of the celebrated "Casus Apostoli," according to St. Paul's first Epistle to the Corinthians, vii, 10-17. I think it would be well to explain it in THE REVIEW. Catholics in general do not understand the case. You may be assured that this case was well investigated before the Ordinary of the Diocese gave permission to marry Mr. Edward Farnell to Caroline Davenport, who had expressed her wish to become a Catholic before the marriage with Farnell was thought of. Neither her parents, nor herself, nor her former companion (quasi-husband) were ever baptized. Besides the "interpellatio" was well taken in view, and only when Mr. Geo. Middleton (her former quasi-husband), declared over his signature that he never would live with Caroline Davenport, nor would he have or hold her as his wife, did the Ordinary of the Diocese declare Miss Davenport a free woman.

Before the marriage took place in our church, I explained the case fully to my people, as I had been advised to do by the Bishop.

The enemies of the marriage bond, while supremely lax on one side, saying: What God has joined together man may put asunder, nevertheless, when the Holy Ghost by the mouth of St. Paul declares a man or a woman free and not under "bondage," accuse the Catholic Church of sanctioning the breaking of the marriage vow. Yes, then the Devil turns a holy missionary who hates divorce more than anything else. Semper idem!



Our sensational dailies hastened, of course, to give currency to the allegation of a certain Captain Probs, that the water of the spring at Lourdes is no spring water at all but is piped thither by the missionary Fathers in charge of the shrine from the neighboring River Gave. The Superior of the Fathers, M. Pointis, has written to M. Probs (we find the text of his letter in *La Vérité Française*, No. 3326) that he is at liberty to make a public demonstration of his theory at any reasonable time he may select, and

that if this demonstration results in establishing the truth of his allegations, the Fathers will announce the result in their various publications and on posters at the Grotto itself. If, on the other hand, *M. Probs* fails to prove his statements, he is to insert an apology in all the newspapers which have printed his charges against the Fathers, which means practically the entire anti-religious press of Europe and a goodly portion of the American daily press as well.

The *Vérité* observes that this is not the first time that the claim has been made that the spring of Lourdes is a fraud, but in every case the accusation has been promptly shown to be calumnious.



Through an inadvertency we have neglected to note in THE REVIEW the election of Msgr. Dr. Joseph Schroeder, formerly Dean of the theological faculty of Washington, to the rectorship of the University of Münster, Germany, which is now by royal decree officially and properly a university in the full sense of the word. We joyfully and proudly salute our friend and former collaborator as *Rector magnificus* of an institution compared to which our Washington highschool is hardly more than an overgrown kindergarten.



There is undoubtedly a shock to the moral sense of the community in every report of extensive operations of the endless-chain scheme. Some one in Philadelphia has taken the trouble to figure out just where the moral and mathematical lapse comes in. "The process," says this excellent observer, "is simply that of robbing Peter to pay Paul, and its growth consists in robbing a continually increasing number of Peters to pay a continually increasing number of Pauls." This seems to go to the root of the matter. It is, of course, plain to every one that, without some jugglery, it would be impossible to sell street-car tickets for one cent each, when five cents each is demanded and received by the car company. Yet this is the scheme which has been operated in Philadelphia and other cities. The trick lies in making every purchaser an agent for the sale of coupons calling for books of tickets and in not delivering the books in any instance until cash from the further sale of three times as many coupons has been turned in. Thus, the endless-chain concern is always one sale ahead of its obligations of delivery, and the only limit to its continuance is the number of persons who can be induced to become original purchasers and hence agents; in other words, the number of Peters who are willing to be robbed on the promise that they will then be considered as Pauls, and some one will be robbed in order to pay them.



It was recently reported that the Rev. Thomas J. Hagerty, who has been delivering Socialistic lectures in St. Louis and elsewhere, had severed his connection with the Catholic Church. Fr. Hagerty thereupon wrote to the Cincinnati *Enquirer* (we quote from the *Catholic Transcript*, No. 36):

"I have never made any statement warranting such an asser-

tion. I have not separated myself from the communion of the Catholic Church, and I hold myself as much a member thereof as the Pope himself. While it is true that I have withdrawn from the technical work of the ministry, nevertheless the withdrawal implies no derogation of my sacerdotal character. I am as much a priest to-day as I ever was."

The spiritual condition of these Socialist priests is even more unfathomable than their "technical" standing.



The *Monitor* (No. 23) corrects its statement, quoted by us last week, that Father Wynne, S. J., of the *Messenger*, had been asked to supervise a new edition of Appleton's Cyclopaedia. The work he has been requested to revise, it appears, is Dodd & Mead's International Encyclopaedia.



Volumes 1898—1899, 1899—1900, 1900—1901, and 1901—1902, of THE REVIEW, unbound, can be had from Rev. John H. Stromberg, Granville, Iowa, for three dollars, the purchaser to pay freight or express charges.



We note from the *Catholic Transcript* (No. 13) that the Democrats of St. Albans, Vt., want Father Daniel J. Sullivan to represent their town in the State legislature. The nominee is said to be a man of exceptional attainments and sound judgment.

We trust Father Sullivan is not acting in this matter without the advice and approbation of his ordinary. When the late Archbishop Feehan was asked by one of his pastors if he might permit his friends to nominate him for an important political office, the prelate replied that he did not consider politics in America a proper field for a priest to enter into. It is otherwise in some countries of Europe; but even there the clergyman in partisan politics is a vanishing figure. The German Centre party has to-day fewer clerical members than ever in its history. The experience of its leaders has taught them that ordinarily one good lay representative is worth two priests in politics.

P. S.—We see from the *Catholic and Union Times* (No. 23) that Father O'Sullivan has succeeded in getting himself elected. We shall watch his career as a politician with genuine interest, trusting, in spite of misgivings, that it will redound to his own credit and be of real benefit to the Catholic cause, for which latter object alone, we would fain believe, he has embarked in this parlous course.



Some interesting facts about the Angelus are explained by Msgr. Esser, Secretary of the S. Congregation of the Index. The first clear documentary proof of the custom comes from Hungary (diocese of Gran) and dates from the year 1307. In 1317 the practice was common in Montpellier in France, and the following year Pope John XXII. granted an indulgence for all who took part in the devotion in the Church of Saintes. In a few years the practice was generally observed in Spain, England, and Germany,

and in the year 1327 the same Pope ordained that a bell should ring the Angelus in one church of every district in the Eternal City at nightfall, granting an indulgence of ten days to all good Romans who recited the Angelical Salutation. The ringing of the Angelus in the morning became common in less than a century after the practice of ringing it in the evening had taken root. As far back as 1380 a bell used to be rung at noon at Prague to remind the people to pray in honor of the Five Wounds, but the first notice we have of the midday Angelus comes from Imola in 1506.



A Catholic college in the Northwest is looking for a good commercial teacher to teach book-keeping (Sadler and Rowe's budget sytem), commercial law and arithmetic, and typewriting (touch system). Salary fifty dollars per month; board, lodging, and laundry free. Apply to Rev. F. Dominic, O. S. B., President of Mount Angel College, Mt. Angel, Oregon.



The dissolution of Protestantism appears to be hastening on in "broad Scotland, Bible-loving Scotland." We see from the *Tablet* (No. 3239) that the United Free Church Assembly has acquitted the Rev. F. A. Smith, by a majority of two-thirds, of the "heresies" alleged against him, thus admitting that a minister and professor of the "Church" may teach that the Bible is more fallible than most other ancient books, that the miracles of the New Testament are "unhistorical," and that the individual is competent to decide what is true and what is false in the Scriptural record. With the authority of the Bible gone, it is difficult to see what the "church" has to fall back upon for the support of its system of doctrine.



Advertisements in the street-cars giving ethical directions for the edification of the public at large, are quite usual in Boston, and here is an incident which proves that they are not wholly wasted. An annoying and intoxicated individual, who said he was a "Buffalo Bill" man, boarded an elevated train and proceeded to tell his joys and troubles to every person who had an ear in the smoking-car. One after the other moved away from him. At last he elbowed up to a well-known attorney. The attorney was civil at first, but was not in the mood to be interrupted, as he gathered the news from the morning paper. So he gave quick monosyllabic replies to the bibulous man's interrogations. The answers nettled the "Buffalo Bill" visitor, and he showed it, whereupon the attorney said: "Hold on, young fellow; read that placard." And he pointed to a sign in the car, upon which was printed the following philosophy: "Don't have all your good time to-day. Save some of it till to-morrow and the day after." The "drunk" straightened up, took off his hat, bowed politely to all the passengers in the coach, and said: "Thank you, I guess I will." Then there was a roar of laughter, and the man sat down and sat still until he reached his crossing.

About Relics.



well-informed writer in the *Kölnische Volkszeitung* (No. 727) discusses some current objections against relics.

With regard to the relic of the Saviour alleged to be preserved up to the present day in the reliquary of the Vatican, he declares that such a relic does not exist, and the authorities never claimed that it existed, either in the Vatican or elsewhere in Rome.

He further states that the object at Genoa which is said to have inspired Giordano Bruno's poem, *The Praise of Asininity*, has no being except in the imagination of infidels.

That of certain saints more than one head is shown and venerated, is due in most cases to the practice of taking particles of the true head, enclosing them in reliquaries having the form of a human head, and exposing them for veneration in other places, which led to the belief among the faithful that what they saw was the true head. The same thing was frequently done with other portions of the bodies of saints, and sometimes with the bodies themselves. The misunderstandings were multiplied by the custom of designating parts of bodies, even very small ones, as *corpora*.

Stückelberg (a Protestant) says in his '*Geschichte der Reliquien in der Schweiz*' (Schriften der Schweizerischen Gesellschaft für Volkskunde, Zürich, 1901): "The external form of the reliquary has influenced conversational usage in so far as it appeared in a reconstruction of the grave or relic; the simplest form of such reproduction is the shrine made in imitation of the grave or casket and therefore called, if of small size, *sarcophagus*. As a receptacle for a portion of the head of some saint, a reliquary in the shape of a head is constructed; for a particle taken from his arm, a reliquary formed like an arm; for a particle from his foot, a foot-shaped reliquary. Now when hundreds of particles can be detached from a head or arm or foot, and preserved and exposed in similarly shaped reliquaries, without enabling the spectator to know how much of the relic they contain, a part receives the name of the whole. Thus we may hear of several parts each called *corpus*, of several *sarcophagi*, *capita*, *brachia* or *pedes*. Whosoever perverts the facts by feigning that he knows of two bodies, several heads, more than two hands or feet of a saint, proves his ignorance of the popular and ecclesiastical use of language in the

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Middle Ages. Numerous middle relics bear labels with such inscriptions; *caput* being shorter than *de capite*, etc."

Another source of error was the similarity in names. The one or other John, of whom relics were extant, or believed to be extant, gradually became by popular belief the first and most distinguished John—the Baptist. The popular tendency, so easily explained, to exalt one's home shrine, contributed to this result. Add to this the imitative pious representations so-called—so frequent in the Middle Ages, which were used in the divine cult for purposes of edification, and gradually got confused with their originals in the estimation of the people.

In this wise the Middle Ages, notoriously uncritical, have caused much error and confusion in the matter of relics, quite innocently and guiltlessly in most cases. It is the duty of our more advanced and critical age to reestablish the facts. Rome and Italy have already given a good example by removing various spurious or doubtful relics.

If the proper measures are not everywhere taken with the energy an enlightened Catholic may desire, it is well to remember that the real object of veneration are the saints themselves, and that certainty with regard to relics can never equal the certainty of faith. As the readers of THE REVIEW may recollect, P. Grisar, S. J., in his famous Munich lecture, which we have reproduced in these pages, took occasion to emphasize that the Catholic faith would not suffer the slightest injury if it were scientifically demonstrated that the Holy House of Loretto is not the original which many generations have piously believed it to be.

In these matters we must consider the character of bygone ages, especially their lack of historical knowledge and critical acumen. We must carefully distinguish between the traditions current among the masses, and to some extent also among the ignorant portion of the clergy, and the declarations of the Church authorities. We should also remember the part borne in these deplorable errors by the secular powers. The writer in the *Kölnische Volkszeitung* instances the so-called Holy Shroud of Turin, the most valuable court relic of the royal family of Italy, which, he says, was officially declared by the ecclesiastical authorities, as early as the fourteenth century, to be spurious—the production of a painter who stood convicted by his own confession. Despite the prohibition of the Church to venerate this shroud otherwise than as a pious imitation, it gradually, by the efforts of the house of Savoy, reached its present rank and popularity as the true shroud of our Lord, in which such a learned scientist like Dr. Vignon is endeavoring to maintain it on the strength of photographic tests.

Why the Friars are Persecuted.

TO THE EDITOR OF THE REVIEW.—*Sir*:



PROPOS of the action of the French government relative to religious orders and the educational institutions directed by them, the subjoined translation of a letter from King Frederick of Prussia to Voltaire, and of the latter's answer thereto, may prove interesting to your readers. The royal mis-sive is dated March 24th, 1767, and is evidently a commentary on that blasphemous cry of the "prince of infidels," *Écrasez l'infame!* I translate the text from the Spanish of P. Luis Coloma, S. J., 'Retratos de Antaño,' pp. 289, 290, and 291.

"It is not, indeed, by force of arms,"—writes Frederick to Voltaire—"that the infamous one is to be crushed. She will perish at the hands of truth and at those of personal interests. If you wish me to explain this idea, behold what occurs to me. I have observed, and many others likewise, that it is in those places where religious houses (*conventos de frailes*) abound, that the people are most blindly superstitious. Wherefore it is not to be doubted that if these asylums of fanaticism are destroyed, the masses will become indifferent and lukewarm toward what is now an object of veneration for them.*)" We should at least begin to abolish the monasteries (*los claustros*), or, failing in this, to lessen their number. The occasion has arrived; for the French government and that of Austria are heavily encumbered, and have exhausted all their energies to find a means of paying their debts. The possessions of the rich abbeys and of those religious houses with copious rentals are a tempting bait. By representing to these governments the injury which the celibacy of the friars does to the State by diminishing its population; the abuse arising from the immense numbers of cowed mendicants (*cogullas*) who invade their provinces; and, above all, the facility of paying their debts by appropriating the treasures of the communities (which have no successors), I believe they can be led to commence these reforms; and, once having tasted the fruits of secularization in a few instances, their appetite being whetted, the rest will follow. Every government which resolves upon this procedure will be the friend of the philosophers and the protector, as well, of those numerous writings which attack at once the popular superstitions and the false zeal of the hypocrites who oppose those writings. Behold here a simple project which I submit to the Patriarch of Ferney; and he, in quality of father of

*) Viz., Religion.

the faithful, must see that it is carried out. Perhaps the Patriarch will make me the counter proposition that we should first settle the bishops; but I answer that the time has not yet come to touch them, and that it is necessary to begin by destroying those who keep alive the flame of fanaticism in the hearts of the people. When this flame has been cooled, the bishops will dwindle into poor devils (*unos pobres diablos*), of whom the sovereigns will dispose according to their good pleasure later on. The power of ecclesiastics consists in nothing more than an appreciation which is founded in popular credulity. Enlighten the masses, and the enchantment will cease."

On the 5th of April, same year, the Supreme Pontiff of Ferney (Voltaire) replied as follows to the royal Knight Kadosch:—

"Your Majesty says with much reason that it is not by force of arms the infamous one is to be crushed. Arms may dethrone a pope or depose an ecclesiastical elector, but they can never dethrone an imposture. I can not conceive why you did not seize upon some fat bishopric to pay the debts of the last war. However, I know very well that you can not destroy the Christian superstition (*supersticion cristicola*) except with the arms of reason. Your proposition to attack it through the friars (*par los frailes*) is the strategy of a great captain. The friars once done away with, the imposture will be exposed to universal ridicule. A great deal is being written in France on this subject; everybody is speaking about it. Still this great undertaking is not sufficiently matured, and no one feels bold enough to inaugurate it, although all the faithful †) agree that it is the surest measure."

Yours sincerely,

ALOYSIUS M. BLAKELY, C. P.,

Rancho de la Virgen,

Vicar-General of Nicopolis.

Toluca, Mexico, Sept. 6th, 1902.

†) "*Devotos*."—Who these "faithful" were, may be easily conjectured.



The Tower of Babel.



THE Abbé F. A. Baillargé, in No. 6 of our excellent contemporary *La Semaine Religieuse de Montréal*, offers a brief conspectus of the present state of scientific research with regard to the Tower of Babel.

The Tower of Babel was built upon the banks of the Euphrates, in the valley of Sennaar, at Borsippa, three leagues from the modern Turkish village of Hillah, which is believed to occupy a part of the site of ancient Babylon. (Rawlinson contends that it is not really any part of the remains of the ancient capital, but belongs to an entirely distinct town." Cfr. *The Seven Great Monarchies of the Ancient Eastern World*, vol. ii, p. 185.) The ruins are called Birs-i-Nimrud (Tower of Nimrod.) Josephus attributed the tower to Nimrod, but tradition unanimously designates it as the work of wicked men.

It will be well to recall the Biblical account (Gen. xi, 1—9):

"And the earth was of one tongue, and of the same speech. And when they removed from the east, they found a plain in the land of Sennaar, and dwelt in it. And each one said to his neighbor: Come, let us make brick, and bake them with fire. And they had brick instead of stones, and slime instead of mortar. And they said: Come, let us make a city*) and a tower, the top whereof may reach to heaven: and let us make our name famous before we be scattered abroad in all lands. And the Lord came down to see the city and the tower, which the children of Adam were building. And he said: Behold, it is one people, and all have one tongue: and they have begun to do this, neither will they leave off from their designs, till they accomplish them in deed. Come ye, therefore, let us go down, and there confound their tongue, that they may not understand one another's speech. And so the Lord scattered them from that place into all lands, and they ceased to build the city. And therefore the name thereof was called Babel, because there the language of the whole earth was confounded: and from thence the Lord scattered them abroad upon the face of all countries."

The Tower of Babel was probably erected in the second century after the Deluge. It had less than seven stories when the Lord dispersed its builders. Abandoned to the wind and rain, it became a veritable ruin in the course of centuries. Nebuchadnezzar restored it in the sixth century before Christ. In this restored form Herodot saw it in the course of his travels and left a brief

*) The city which was built at the same time with the Tower of Babel, thinks Kaulen, must have been the ancient part of Babylon, on the right or west side of the Euphrates, to which Nebuchadnezzar later added the newer portion on the left river bank, so that the great metropolis from that time on lay on both sides of the Euphrates. (As syrien und Babylonien, p. 86.)

account. So far as we can make out at this distant date, the Tower of Babel was seven stories in height, each quadrangular in form and narrower than the one below. The four corners lay exactly towards the four cardinal points. Each étage was finished in a different color, according to the planet which the builders had in view.

The Birs-i-Nimrud, according to Rawlinson (l. c.) had certainly seven, probably eight stories. It presents itself to-day as a large mountain, 12 km. south of Hillah. It is a huge and imposing pile of bricks, largely vitrified. Its circumference is 710 metres, its height on the southwest side 65 metres. A gigantic remnant of a wall crowns the top. It is probably the corner remnant of an extended wall and bears traces of destruction by fire. It is remarkable that Rassam, who examined the ruins often and closely, has given it as his opinion that only a supernatural agency can have wrought this destruction. "The whole plain of this mountain of ruins," says Kaulen (*Assyrien und Babylonien*, p. 84), "presents a desolate monotony of destruction and desertion. Here and there uninjured mural remnants project, but the rest has become a compact dead mass through the débris of weather-worn bricks and an ancient growth of moss. Deep ravines, cleft by the enormous rain showers so common in Mesopotamia, show how the work of destruction is still going on.

We have corrected and amplified the Abbé Baillargé's paper from the sources at our command, but we will quote his concluding paragraph verbatim: "The lesson which centuries have written upon this débris, is that the Tower remains, in the words of Bossuet, the earliest monument of the pride and impotence of man."

A Fighting Editor.

IV.



TOGETHER with the question of the university, others clamored for a solution. The unhappy division of the French Catholics into Republicans, Monarchists, Bonapartists, etc., grew worse during the second Republic. Louis Napoleon had been elected president, and both Republicans and Monarchists feared the return of the empire, since the present situation was plainly untenable. Montalembert leaned towards Louis Napoleon. Louis Veillot said: "If the monarchy is to be revived, Henry V. must be chosen."

At that time Veillot had also some lively spouts with the pa-

